तव कथामृतं तप्तजीवनम्
tava kathāmṛtaṁ tapta-jīvanam

Sri Krishna Kathamrita Bindu

Issue No. 85 *Fortnightly email mini-magazine from Gopal Jiu Publications*

26 August 2004 *Śrī Pavitrāropiṇī Ekādaśī*, 25 *Śrīdhara*, 518 *Gaurābda* Circulation

Highlights

• THE MYSTERY OF KRISHNA'S APPEARANCE
Srila Rupa Goswami Prabhupada

• KRISHNA DIDN'T DESCEND TO VRINDAVAN
Srila Viswanath Chakravarti Thakur

• THE BIRTH OF KRISHNA
Sri Sajjana Toshani

• YASODA HAD TWINS
His Divine Grace A.C. Bhaktivedanta Swami Prabhupada

• KRISHNA'S JOYOUS APPEARANCE
Shivai Das

• YOGAMAYA VISITS THE NEWBORN SON OF YASODA

THE MYSTERY OF KRISHNA'S APPEARANCE

Srila Rupa Goswami Prabhupada
Laghu-bhāgavatāmṛta *1.5.452-456*

preṣṭhānandair vraje tais tair ātmano 'pi vimohanaiḥ
līlollāsair vilasati śrī-līlā-puruṣottamaḥ

To give pleasure to His dear associates, and to even enchant Himself with wonderful varieties of delightful pastimes, Sri Krishna manifested in Vraja.

asamordhvena bhagavān vātsalyena vrajeśayoḥ
sutatvenaiva sa tayor ātmānaṁ vetti sarvadā

Because the parental love of Vraja's king and queen is unparalleled, Lord Krishna eternally thinks Himself their son.

kecid bhāgavatāḥ prāhur evam atra purātanāḥ
vyūhaḥ prādurbhaved ādyo gṛheṣv ānakadundubheḥ
goṣṭhe tu māyayā sārdhaṁ śrī-līlā-puruṣottamaḥ

In ancient times some devotees have said that the Lord appeared in His Vāsudev feature in the home Maharaja Vasudev, and at the same time appeared in His original form of Krishna in the village of Vraja. In this way these devotees have said that Sri Krishna and Yogamaya were the twin children of Yasoda in Vrajabhumi.

gatvā yaduvaro goṣṭhaṁ tatra sūtī-gṛhaṁ viśan
kanyām eva paraṁ vīkṣya tām ādāyāvrajat puram
prāviśad vāsudevas tu śrī-līlā-puruṣottamam

Maharaja Vasudev arrived in Vrajabhumi, and when he entered Yasoda-devi's maternity room, he saw only Yasoda's daughter. Taking her, he returned to Mathura. The Vāsudev expansion Maharaja Vasudev carried with him ,entered the body of Sri Krishna, who had just taken birth as the son of Yasoda. In this way the two forms of Vāsudev and Krishna became one.

etac cātirahasyatvāt noktaṁ tatra kathā-krame
kintu kvacit prasaṅgena sūcyate śrī-śukādibhiḥ

Because this pastime is very confidential, it is not related in *Śrīmad Bhāgavatam*. Nevertheless, Sukadeva Goswami and other great devotees have indirectly described it in their writings.

[Srila Rupa Goswami goes on to quote four verses wherein Sukadeva Goswami has described Krishna as the son of Nanda Maharaja: Bhāg. *10.5.1; 10.6.43; 10.9.21; and 10.14.1]* ❀

Bibliography

— Rupa Goswami. *Śrī Laghu-bhāgavatāmṛta.* English translation by Sri Kusakratha Das. The Kṛṣṇa Library. Los Angeles. 1990.

— Rupa Goswami. *Śrī Laghu-bhāgavatāmṛta.* Sanskrit with Bengali translation by Sri Srimad Bhaktivilas Tirtha Swami. Sri Chaitanya Math. Mayapur, West Bengal. 1994. Bengali.

— Rupa Goswami. *Śrī Laghu-bhāgavatāmṛta.* Sanskrit from www.granthamandira.org.

next column ☞

Krishna Didn't Descend to Vrindavan

Srila Viswanath Chakravarti Thakur
Purport to* Bhāg. *10.1.28

All perfect Krishna is eternally present in His spiritual form in Mathura in the material world. It is there that Krishna appears and becomes visible to the people of the world. Krishna does not descend from Vaikuntha. But when Krishna appears, His expansions from Vaikuntha and Swetadwip do descend and unite with Him. After the pastimes are over, these expansions return to their respective abodes. That these expansions descend from Vaikuntha and later return is mentioned in *Śrīmad Bhāgavatam* 3.2.15: *parāvareśo mahad-aṁśa-yukto.*

— *Sarartha Darsini*. Translated by Sri Srimad Bhanu Swami. Edited and published by Sri Srimad Mahanidhi Swami. Vrindavan. 2004. Page 9.

The Birth of Krishna

Sri Sajjana Toshani

Vol. XXV October 1927

Sri Sajjana Toshani did not cite an author's name for this article. Since Srila Bhaktisiddhanta Saraswati Thakur was the journal's editor in October of 1927, it was written either directly by him or under his supervision.

A little over five thousand years have elapsed since the advent of Lord Sri Krishna in this world. The Lord appeared in the region of Mathura at the conjunction of the Dvāpara and Kali ages as the son of Vasudev-Devaki.

The process of the Lord's birth is described in the *Śrīmad Bhāgavatam*. Sri Krishna, having willed to be manifest in the world, first appeared in the heart of Vasudev, and from Vasudev's heart passed to the pure heart of Devaki. Nursed by her love in the form of eternal affection, like the waxing moon, Sri Krishna underwent gradual growth in the heart of Devaki. Subsequently, on the eighth lunar day of the dark fortnight of the month of *Bhādra*, on Wednesday, while the moon was in the constellation of Rohini, in the depth of the night, from out of the heart of Devaki the Lord passed to her couch in the lying-in chamber of Kamsa's prison. Sri Krishna was born four-armed, holding the conch, disc, club, and lotus, adorned with crown, pendant and other ornaments, wearing a great profusion of curls, and clad in a yellow robe.

The advent of the Lord did not in any way resemble the birth of a *jīva*. The birth of the Supreme Lord, like all His manifestations, is eternal and transcendental. Sri Krishna ever manifests the *līlās* of His birth in the pure and unalloyed hearts of His devotees. The eternal and transcendental *līlā* of His birth became visible in this mundane world towards the end of the Dvāpara age.

The cause of His advent into the world is described in the following *śloka* of *Śrīmad Bhāgavat* (3.2.15):

sva-śānta-rūpeṣv itaraiḥ sva-rūpair
abhyardyamāneṣv anukampitātmā
parāvareśo mahad-aṁśa-yukto
hy ajo 'pi jāto bhagavān yathāgniḥ

The Lord's passionless nature is represented by devotees like Vasudev and others. When such devotees are oppressed by terrible demons like Kamsa, then the Lord appears, just like a fire that is kindled by rubbing together two pieces of wood. Although devoid of phenomenal birth (*ajaḥ*), the kind-hearted Lord Sri Krishna comes down into this world from His own sphere, accompanied by the Lord of Vaikuntha and His other differing forms.

The main cause of the appearance of Sri Krishna in this world is His wish to gratify the yearnings of those loving devotees who have been placed in this world, as no one except Godhead Himself has the power of satisfying the longings of His devotees. In order to delight Srutadeva, Bahulasva and other *bhaktas* by the sight of Himself, and for showing kindness to Vasudev and others of His beloved ones by the destruction of the forces of demons, the Supreme Lord was born in this world. This was the main cause. The prayers of Brahma and other gods for the relief of the world were a secondary cause of His birth.

At the time of the full incarnation, separate and partial incarnations for relieving the earth become superfluous. Just as when the sovereign emperor personally marches out to conquest, the vassal kings of different regions follow him as a matter of course. Similarly, when Sri Krishna Himself appears in the world, His manifestations, such as the Lord of Vaikuntha, His *vyūha* (the four-fold manifestations of Vasudev, Sankarshana, etc.), and His secondary incarnations such as Rama, Nrisingha, Varaha, Vamana, Nara Narayana, etc., also appear simultaneously on the earth within Sri Krishna. As thousands of sparks issuing out

of a great fire are re-absorbed into it, in a like manner all incarnations having issued out of Sri Krishna are, on His advent into this world, re-absorbed into their original source.

Or again, for the illumination of villages and towns, the power of lamps and the power of a fire are identical, but the full benefit in the form of relief from the discomforts due to cold can be obtained only from a fire. Similarly, although the relief of the earth from oppressions may be effected equally by the *puruṣa* or other incarnations, the supreme happiness of loving devotees cannot be afforded by any one except Sri Krishna Himself.

The *jīva* is born as the result of his karma, and his birth is brought about by the power of *māyā*, which is alien to the nature of the *jīva*. Godhead is born of His own will and by His own power, which is eternally and inseparably joined with Himself. The power by which the Supreme Lord manifests His birth is eternal, spiritual and full of transcendental bliss. Whereas the power by which the *jīva* is born is external to him and full of the threefold miseries. This difference has been described by the Lord Himself in the *Gītā* (4.9):

janma karma ca me divyam evaṁ yo vetti tattvataḥ
tyaktvā dehaṁ punar janma naiti mām eti so 'rjuna

My birth and actions are transcendental. Those who know this truly are not born again on leaving the body; such persons attain to Me, O Arjuna.

As the Lord is not born like *jīvas* by entering into the vital fluid, so also He has no mundane parents. We learn from the previous history of Sri Vasudev-Devaki that in expectation of the birth of Sri Krishna, in their third previous birth in the *manvantara* of Svayambhuva Manu, Vasudev was a *prajāpati* named Sutapa and Devaki was known as Prishni. Having been commanded by Brahma to procreate offspring, they devoutly practiced austerities and controlled their senses for the period of twelve thousand heavenly years. The four-armed Sri Vishnu, thereupon, appeared in their hearts purified by devotion, and expressed His willingness to confer any boon that was desired by them. They prayed for a son like the Lord Himself, and the Lord, agreeing to be their son, became known by the name Prishnigarbha, "born from the womb of Prishni". Next, Sutapa and Prishni took birth on the earth as Kashyapa and Aditi. Vishnu was born as their son Vamana, who was also known as Upendra, the younger brother of Indra.

According to this account of the scriptures, Vasudev and Devaki would seem to have been mere *jīvas* perfected by spiritual efforts. But Vasudev and Devaki are the eternal parents of Sri Krishna and can never be merely perfected *jīvas*. Therefore, the efforts of Sri Vasudev, etc., as spiritual novices in their previous births were rendered possible by the will of God Himself for the edification of this world by the manifestations of Vāsudev and others in the pure hearts of the devotees of Krishna. Devotees like Vasudev are ever perfect. They never practiced any *sādhana* for spiritual perfection. But expanded portions of devotees like Vasudev, attaching themselves to certain *jīvas*, practiced spiritual endeavors for the instruction of the world; and those portions were subsequently re-absorbed into the original.

The above proves that the birth of the Supreme Lord Sri Krishna is transcendental. But from the history of His devotees in the scripture it seems at first sight that they were born and suffered various troubles and miseries like ordinary *jīvas*. If they were not like ordinary *jīvas*, how could miseries befall them on their appearance in this world in the association of God Himself? How else can one explain occurrences such as the incarceration of Devaki and Vasudev in the prison of Kamsa, the grief of the dwellers of Braja at separation from Krishna, the devoted attachment, resembling that of mundane parents, that Nanda and Yasoda had for their son, etc.? The satisfactory solution of such complaints is realized by the *jīva* only when he is established in his proper self.

The attendants of Godhead are the direct manifestations of His own power. Their births, etc., are the sports of God's transcendental power. By the will of Sri Hari Himself they appear in this world as helpers of His *līlā*. Their exhibitions of suffering, etc., are only subtle methods of tasting the elixir of His *līlā*. Those exhibitions are not the consequences of their selfish worldly enjoyments like the sufferings of this world. On the contrary, they add variety to the enjoyment of the delicious sweetness of the service of Krishna. The attachment of mundane parents for their short-lived son is merely the perverted reflection of the transcendental, wholesome, and all-absorbing spiritual attachment that Krishna's original parents have for their eternal son. The attachment of worldly parents for their ephemeral son, being the selfish enjoyment of the fruits of *karma*, is altogether unwholesome and,

therefore, to be shunned. But the attachment of Nanda-Yasoda for their eternal son is perfect, wholesome, and worthy of being emulated by those possessed of transcendental love. ✿

Yasoda had Twins

His Divine Grace A.C. Bhaktivedanta Swami Prabhupada

Srila Viswanath Chakravarti Thakur discusses that Krishna appeared simultaneously as the son of Devaki, and along with the spiritual energy Yogamaya as the son of Yasoda. As the son of Devaki He first appeared as Vishnu, and because Vasudev was not in the position of pure affection for Krishna, Vasudev worshiped his son as Lord Vishnu. Yasoda, however, pleased her son Krishna without understanding His Godhood. This is the difference between Krishna as the son of Yasoda and as the son of Devaki. This is explained by Viswanath Chakravarti on the authority of *Hari-vaṁśa*.

— Purport to *Bhāg*. 10.3.47.

Krishna's Joyous Appearance

Shivai Das

Shivai Das, the author of this song and the next song, was a medieval Gauḍīya Vaiṣṇava poet. Six of his songs are included in the famous songbook, Pada-kalpa-taru.

svarge dundubhi bāje nāce deva-gaṇa
hari hari hari dhvani bharila bhuvana

[When Krishna was born,] in Svargaloka the drums sounded and all of the devas danced. The sound of "Hari! Hari! Hari!" filled the universe.

brahmā nā e śiva nāce āra nāce indra
gokule goyālā nāce pāiyā govinda

Brahma danced, Shiva danced and Indra danced. In Gokula all of the cowherd men danced upon obtaining Govinda.

nandera mandire re goyālā āila dhāiyā
hāte lāṭhi kāndhe bhāra nāce thaiyā thaiyā

All of the cowherd men came running to Nanda Maharaja's house carrying bundles tied to sticks on their shoulders, dancing in great ecstasy.

dadhi dugdha ghṛta ghola aṅgane ḍhāliyā
nāce re nāce re nanda govinda pāiyā

In the courtyard, everyone was throwing yoghurt, milk, ghee, and buttermilk. Nanda Maharaja danced again and again upon obtaining Govinda.

ānanda ha-ila baḍa ānanda ha-ila
e dāsa śivāira mana bhuliyā rahila

Although everyone experienced great happiness on the occasion, Shivai Das has forgotten and remains behind. ✿

— Gokulananda Sen. *Pada-kalpa-taru*. Syamacharan Library. Calcutta. 438 Gaurabda (1924). Bengali. Volume one, page 944-945.

Yogamaya Visits the Newborn Son of Yasoda

Shivai Das

yogamāyā bhagavatī devī paurṇamāsī
dekhilā yaśodā-putra nanda-gṛhe āsi

Paurnamasi, who is *yogamāyā*, and who is also known as Bhagavati Devi, came to the house of Nanda Maharaja and saw the newborn son of Yasoda.

sabe sāvadhāna kari yaśodāre kahe
bahu puṇye e hena bālaka mile tohe

With much care she said, "Because of Yasoda's many pious activities she has gotten this son."

bahu āśīrvāda kailā haraṣita haiyā
rūpa nirakhaye sukhe eka diṭhe cāiyā

With great pleasure, Paurnamasi offered many blessings. She happily gazed at the newborn child without wanting to look at anything else.

e dāsa śivāi bale aparūpa heri
dekhiyā balaka-ṭhāma yāṅa balihāri

Shivai Das, beholding this wonderful scene, says that the vision of that childhood form of Krishna is beyond description." ✿

— Gokulananda Sen. *Pada-kalpa-taru*. Syamacharan Library. Calcutta. 438 Gaurabda (1924). Bengali. Volume one, page 946.

Sri Krishna Kathamrita Bindu

A free bi-monthly service provided by:
Gopal Jiu Publications
c/o Sri Krishna Balarama Mandir
National Highway No. 5, IRC Village
Bhubaneswar, Orissa, India, 751015
Phone: (0674) 2553250, 2557026
Email: katha@gopaljiu.org
Website: www.gopaljiu.org
Subscriptions: minimag@gopaljiu.org

Gopal Jiu Publications is a branch of the International Society for Krishna Consciousness, Founder-Acharya His Divine Grace A.C. Bhaktivedanta Swami Prabhupada.

Quotations from the books, letters, and lectures of His Divine Grace A. C. Bhaktivedanta Swami Prabhupada ©Bhaktivedanta Book Trust International. All other materials, unless specified, © ISKCON Bhubaneswar/Gopal Jiu Publications. All rights reserved. Blanket permission is given to redistribute *Bindu* in electronic or print form provided no changes are made to the contents.